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The Abingdon Religious Education Texts

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WEEK-DAY SCHOOL SERIES. GEORGE HERBERT BETTS, Editor

The Rules of the Game

TEACHER'S MANUAL

By

FLOYD W. LAMBERTSON

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CONTENTS

	PAGE
INTRODUCTION: THE TEACHER AND HIS MATERIALS	5
AN INTERPRETATION OF THE PUPIL	7
AIMS AND METHODS	12
LESSON	
I. THE RULES OF THE GAME.....	16
II. THE STORY OF A "GOOD TURN"	18
III. WHEN DAVID SAVED THE DAY	20
IV. DAVID WINS THROUGH GENEROSITY.....	22
V. MOC'S COALS OF FIRE	24
VI. THE MAN WHO WAS TRUE TO HIMSELF ..	26
VII. THE HERO OF LABRADOR	28
VIII. A HERO OF DISTANT SEAS	31
IX. PETER'S COURAGE FAILS IN THE TEST....	33
X. PÉTER FINDS HIS COURAGE	35
XI. THE WAY TWO BOYS MET A TEST.....	37
XII. THE VICTORY OF A LONE CHAMPION	39
XIII. THE RAJA OF THE KINGDOM OF TRUTH ...	41
XIV. EVIL ALLURES, BUT GOOD ENDURES.....	43
XV. THE LEGEND OF SAINT CHRISTOPHER.....	45
XVI. THE VISIT OF THE WISE MEN	46
XVII. RELEARNED "RULES OF THE GAME"	
(Review).....	48
XVIII. THE BOY WHO GAVE A CUP OF COLD	
WATER.....	50
XIX. THE LUNCH THAT WAS SHARED	52
XX. TEACHING HEROES HOW TO LIVE.....	54
XXI. A WISE MAN AND A FOOLISH MAN.....	56
XXII. WHEN A NATION PLAYED THE GAME	57
XXIII. WU YUAN, THE CHINESE HERO.....	59

LESSON		PAGE
XXIV.	TWO THOUSAND MILES FOR A BOOK	61
XXV.	THE HEROINE OF THE LAND OF SILENCE AND DARKNESS	63
XXVI.	BOYHOOD IN ANCIENT TARSUS	65
XXVII.	PAUL CHANGES HIS PLANS	67
XXVIII.	IN LABORS ABUNDANT	69
XXIX.	STEADFAST TO THE END	70
XXX.	WHERE GOD IS, LOVE IS	72
XXXI.	A CODE FOR BOYS AND GIRLS	74
XXXII.	THE HALL OF HEROES	76

INTRODUCTION

A RECENT writer, in discussing the teacher, says: "Books and materials may be had almost for the asking. The great problem is to secure teachers—real teachers who are able to leave their impress on young lives. . . . Truth never comes to the child disembodied and detached, but always with the slant and quality of the teacher's interpretation of it. . . . It is the concrete that grips and holds. Whatever ideals we would impress on others we must first have realized in ourselves. Words and maxims may be misunderstood; character seldom is. Precepts may fail to impress; personality never does."¹

THE TEACHER AND HIS MATERIALS

The teacher is an important factor in the teaching of this text. His breadth of preparation, his fine sense of values, his clearness of spiritual vision, and his warmth of response to the Divine will go far to determine the success or failure of the lessons in bearing fruit in young lives.

The great objective. On one matter the teacher must be very clear: that he is to teach *not subject matter*—stories, Bible lessons, and so on—but *boys and girls*. The lessons are but instruments in his hands for stimulating, inspiring, and guiding young lives. The materials, important as they are, are but secondary. The primary thing is the spiritual development of the children.

¹ George Herbert Betts, in *How to Teach Religion*, Chapter I.

Somewhat more than half of the lessons are based directly on Bible material. Many of the remaining ones use biblical correlates. All of them are definitely religious in spirit and application. At no point should the teacher forget that he is a teacher of *religion* and not merely a teacher of interesting stories. Yet care must be used to make the religious application natural and not forced. For example, a biblical parallel is often available for a non-biblical story, but where none is available there should be no strained attempt to compel a parallel teaching.

The message of the text. The title of the text suggests its fundamental idea. "The Rules of the Game" is a concept which children can readily understand and use. Not only may this phrase appear frequently in the recitations and discussions, but it will be helpful for the teacher to remember that he is to bring the children to know and follow the "Rules of the Game" in their own lives. This is in effect to make them followers of the Christ.

AN INTERPRETATION OF THE PUPIL

IF the teacher is to attain his great objective, the spiritual development of his class, he must first of all come sympathetically to understand and know his pupils. While the individuals, of course, will differ from each other, they may be thought of as approximating a certain average or standard applying to this age, the characteristics of which are briefly set forth in this section.

PHYSICAL CHARACTERISTICS

The age of eleven or twelve is, as a rule, one of abounding energy. The health is usually good and the vitality is high. The activity is greater and more varied than it has been before or will be again. Resistance to fatigue and disease is high.

Girls are just starting on a period of accelerated growth, and for a year or two outstrip the boys in height and weight. The awkward age for both sexes is just coming on, especially for boys. Girls are entering upon a period of sentimentality.

MENTAL CHARACTERISTICS

By the age of eleven the average child has a rather large range of information and knowledge. He is becoming more accurate in observation. Perception is more comprehensive and accurate. The child is greatly interested in the physical world about him, and takes in all of the details. Predatory instincts are at their height. Boys and girls of this age love to roam the woods, to

hunt, make collections, and in general, follow out the activities of more primitive people.

Interests. There is usually a marked fondness for reading, especially of stories of adventure and hero and mystery tales. The more impulsive of the group often try to imitate the heroic personages of their stories in adventures, and truancy and other exploits often result. There is now emerging a tendency to throw off restraints which have been accepted without question in childhood, in order to experience the joy of self-management and direction.

Memory. At no time is memory more plastic to receive and retain impressions. This has been called the "golden age of memory," though memory should not be abused at any age. It is the ideal time for drill on worthy memory material from the Bible and other sources which, if thoroughly given into memory's keeping, is likely to go with its possessor through life, and to influence much of his later thinking.

Habits. Habits are now taking on a rather permanent form. This means that the outline of personality is becoming fixed and the type of character defined. Stress should therefore be placed on the forming of desired religious habits, such as churchgoing, sharing with others, proper Sabbath observance, Bible study, and loyal support of the church-school class.

At this age also the great ethical virtues should be crystallized into habits. Courtesy, obedience, truth-telling, honesty, politeness, and similar ideals should be carried over into practice and made to dominate conduct.

Hero worship. A child of eleven is just entering on one stage of hero worship. Though this ideal is not as strong in certain aspects as it will be later, it can be

appealed to with advantage. The child's heroes must be sufficiently concrete. Achievement is now the measure of the hero's greatness and success. Children of this age desire to see their heroes in action, and they glory over their acts of bravery or sacrifice.

SOCIAL CHARACTERISTICS

In earlier childhood the individual is predominantly self-centered. There is at this time comparatively little of the broader social interest or motives. At the age of eleven or twelve there is still a tendency to "grandstand" plays, a phase of the individualistic instinct demanding personal glory. Social motives are beginning to appear, however, and there is now the beginning of group activity and true team work. Sports and games of skill of both individual and group type are now in great favor.

The demand for appreciation. Children compete to see who can pitch the ball farthest, throw the stone highest, make the longest jump, show the most fancy skating, or do other similar acts that will bring the appreciation of their fellows.

With the awakening of the social impulses comes the need of group organization. Children of this age are easily formed into groups led by older persons, or, if left to their own instincts, the tendency, with boys in particular, is to form predatory gangs unless the activities are led in other directions. Chumships at this age are not so lasting as at a later period, neither are they quite so utilitarian as at an earlier age.

MORAL AND RELIGIOUS CHARACTERISTICS

Children of eleven may be strongly, if not deeply moral and religious. Yet they seldom discuss religion

or morality either with adults or with the members of their own group.

A moral code developing. From the personal relations of the child and his group, there is emerging a code of conduct that is to be a great influence in the later life. Many times the childish code differs radically from the adult code. Perhaps the child is farther removed from the adult's standard of life at this period than almost any other, for in his childhood he takes without question the adult code as it is forced upon him, while at a later age he adopts the adult code by his own choice because it appeals to him as the best in sight. At this in-between age he needs the most careful and wise guidance, for he is likely to take his moral authority from his companions and be guided by what the gang does or thinks if adult leadership does not attract him.

The property sense. The child's sense of property rights is poorly developed at this stage. Children have a tendency to appropriate what they need or desire without much thought of the rights of ownership. At this period they should be allowed to handle property of their own, and through this experience be brought to a sharp realization of the right of each person to his own possessions.

Children of eleven or twelve are impulsive, and their reasoning imperfect. They are possessed of a wide-awake energy, are eager in experimenting, investigating, and in the unraveling of mysteries. Their abounding energy and investigativeness is likely to lead them into all sorts of situations which to the adult smack of sheer perversity or willful mischief, while as a matter of fact the child means nothing wrong, but needs wise leadership in right direction.

Capacity for religion. At this age children feel the need of the approval of a heavenly Father, and find great pleasure and satisfaction in rendering service which brings happiness to others. Loyalty is a cardinal virtue. Sticking to the gang through thick and thin is the first rule in the code of the child. He hates cowardice, while bravery in the face of danger wins his instant approval. The demand for justice is strong. The sense of honor requires that playmates shall obey the "rules of the game" in their conduct. All this supplies a splendid basis for definite religious experience and growth, and should be utilized to the full.

With his expanding mentality and his broadening interest in the world about him, the child is increasingly able to make practical application of religious precept and example. The concept of God as a heavenly Father may be broadened, the child's loyalty to the person of Jesus and his way of life deepened and strengthened by wise guidance and instruction. Doctrines are still beyond the child's thought or interests, but a practical religion of everyday affairs such as find expression in the "rules of the game" is within his grasp and his need.

AIMS AND METHODS

The aims and methods for teaching the preadolescent age, as for other ages, grow immediately out of the characteristics of the child and his predominant needs. The characteristics have been briefly set forth; the *needs* are such as arise out of the demands which *life*—that is, the typical everyday run of experience—puts upon the learner here and now, and will put upon him in the future.

These demands are three, for life, everyday experience, demands that every person, young or old possesses: (1) certain *usable knowledge*, or information, to serve as a guide to his acts and conduct; (2) *right attitudes*—interests, ideals, standards, etc., to serve as motives to action; and (3) the power and will to *carry knowledge and attitudes over and apply them to everyday life*.

The knowledge aim. The lessons of this text are not predominantly knowledge or information lessons. That is, they do not aim to present to the learner a large mass of new *facts*, as would be the case with a series of lessons on geography or history. Yet many of the lessons do contain new information, and all of them contain material which should lead the pupil to see many things in a new light. This is to say that the course seeks to help the pupil *to understand* many fundamental religious and ethical concepts in a broader, richer, and more compelling way.

For example, such ideals as courage, kindness, self-control, truthfulness, loyalty, helpfulness, etc., should take on a new and more dynamic *meaning*. Characters

such as Jesus, Paul, David, Peter, and others should possess a new and greater significance. The child's concept of religion, and what it means to be a follower of Christ should be growing clearer and more significant.

The attitudes aim. The nature of the material in the lessons makes them especially adapted to the cultivation of *right attitudes*. Interest should be increasing in the Bible, in religion, and in people. Ideals should be forming and becoming more of a determining factor in conduct. Ambition to excel and to do well what one does should be growing. Higher standards of personal conduct and of achievement should be forming. Ready appreciation for the beautiful and the good in life and conduct should be developing. The consciousness of God at work in the world and in our lives should be growing clearer and of more significance. Especially should the child be coming to realize that religion is not a system of restraints, a series of don't's, but a strong, fine, heroic way of living.

In short, through the teaching of these lessons a true life philosophy suited to the age should be gradually forming, and the motive forces be receiving the stimulus and direction which give them their permanent trend. It is to these ends that the lessons of the text are particularly shaped and to which the instruction should be directed.

The application aim. Such lessons as we shall be studying miss their point quite completely and possess comparatively little significance unless their teaching is in a large degree *carried immediately over* into daily life and conduct. For only in this way can the ideals be built into habits and so into character. The children must be led to *practice* what the lessons teach.

Therefore the teacher will never be satisfied when certain knowledge has been acquired and certain responses of feeling or attitude aroused. The final test will be whether the lessons and instruction modify *action, deeds, conduct*. The question the teacher must constantly be asking is the extent to which the "rules of the game" are carrying over and becoming a guide to the individual boys and girls of the class. The great truth should ever be before him that the only way for his pupils to *learn* a thing—especially if that thing be a virtue or a system of conduct—is to *live* it.

The method. There is, of course, no one "method" to be used. The method must be determined by the *aim*, the *materials* and the characteristics of the *learner*. It must be kept in mind that the preadolescent age is a time of great physical and mental activity. There is a strong demand for action in a story or a lesson. The class must themselves have a part in the recitation. Careful assignments should set definite and active tasks for individuals. Team work is to be provided for in story telling, dramatization, and various practical activities. Free discussion is a necessity, yet the discussion must be held within the bounds of the topic.

It must be recognized by the class from the first that the lessons require study and preparation. Some difficulty may be encountered at this point on the part of those children who are accustomed to the free and easy requirements of the Sunday school. But without the recognition of definite standards the whole process could at best be but an indifferent success and would quite certainly be a failure. The teacher must by all the personal power at his command, by the use of authority, and by whatever other resources he may have, make the

pupils see that the course means work—and *then make them glad to do it!*

The *study topics* at the ends of the lessons should not be ignored. They are not meant to limit the teacher's use of his own lesson plan nor to hamper him in the free use of spontaneous questions or methods. They will, however, serve as a standard and guide to pupils in their study, and unless the teacher chooses to use in their stead something as definite and exacting, these should receive careful attention both in the assignment and in the recitation.

Pupils' *notebooks* should be made an important factor in the course. A special form of book comparable with that used in the public schools at this age should be adopted and made uniform for the class. The work assigned for the notebooks should be worked out explicitly and neatly by the pupils and frequent inspections made by the teacher.

LESSON I

THE RULES OF THE GAME

THE class will come on this first day with much of curiosity and at least something of expectancy. They have learned the title of the text and will desire to know what it is all about. It is important that a good impression shall be left from the initial lesson (*References: Exod. 20. 1-17; Boy Scout Manual; Camp Fire Girls Handbook.*)

Aim. The central purpose of this opening lesson is (1) to bring to the understanding of the class the meaning of the term "rules of the game," and (2) to show them that life—the lives of boys and girls—must obey certain definite rules in order to be a success.

Centers of stress. The fact that the football game was lost by disobedience of a "rule of the game." The similarity between our living and the playing of a game—both require that rules be followed. How Scouts and Camp Fire organizations demand obedience to certain "rules of the game." The Bible contains "rules of the game" for us to follow. A fine life or a noble deed may show forth a "rule of the game." The rules we must obey in our living are not forced upon us by some one in authority over us, but have been found necessary to success and happiness.

Procedure. If the textbooks have not yet been distributed, or the class has not had a chance to read the lesson, the teacher may tell the opening story. or,

members of the class may read it by sections. Free opportunity should be given for discussion and criticism in connection with foul play that resulted in a penalty. Similar instances may be cited.

Although most of the class may be too young to have joined the Scouts or the Camp Fire, some may know the Scout or the Camp Fire Law. Call for volunteers to repeat the Oath or the Law. If none know them, they may be read from the text. Discussions should then turn upon the necessity of having such a law obeyed rather than to enter upon any detailed analysis of the different points of the law at this time. Give special attention to the pupil's study questions and set the standard of careful preparation on these from the first. Volunteers may be called upon to repeat the Ten Commandments from memory. It will be best in this connection to let the chief emphasis rest upon the necessity for obeying these "rules of the game" given by God.

Application. Care must be exercised in teaching this age in order that the moral may not be too directly drawn nor the application made too immediately personal. Nevertheless, the moral and its bearing should, of course, be clear, else the lessons have lost their point. Often the application can be made by referring to some incident which illustrates the point involved, or, by calling upon the class for such illustration. Moral or religious applications that are discovered by the pupils themselves are more valuable than those made by the teacher.

Activity. Special attention should be given to the assignment of memory work covering the Scout or Camp Fire Law and the Ten Commandments. In succeeding lessons this material should again come up until it is certain that the class have it well memorized.

LESSON II

THE STORY OF A "GOOD TURN"

PREPARATORY to teaching this lesson, the teacher should be familiar with the Scout practice of doing the "good turn." He should reread the Bible story of "The Good Samaritan" and know the background of history, the times concerned, and something of the dangers involved in a trip far from frequented regions in those days. (*References: Luke 10. 30-37; History of The Holy Land, George Adams Smith; The Holy Land, Robert Hichens.*)

Aim. There is a double purpose in the present lesson; *first* to put the child in possession of a beautiful Bible story, *second* to teach him concretely the lesson of human kindness and of service, and to lead him into the practice of doing "good turns."

Centers of stress. The idea of a "good turn" as practiced by Scouts and Camp Fire Girls, toward which many of the class may be looking. The little fancy describing how the good Samaritan and his family had the game of doing a good turn each day. The way the good Samaritan was treated by his neighbors and why he had so good a standing among them. The reprehensible nature of the act of the priest and the Levite in refusing aid to one who was injured. The fact that the good Samaritan may have been in personal danger in stopping to give first aid to the injured man. The good Samaritan's friendly service. The trouble into which he fell in Jerusalem and the violence that threatened him is not found in the Scripture story yet is entirely true to conditions in those times; let the class understand this. Too much stress should not be placed upon the

reward which the good Samaritan finally received for his kindness; care should be used not to give the impression that a kindly deed is to be rewarded by equal return to the doer.

The benedictions spoken in the lesson are so beautiful and so typical of Old Hebrew times that they are abundantly worth committing to memory.

Procedure. The class have had a chance to prepare this lesson, and the story should therefore not have to be read in class. It may be well to call for volunteers to tell the story. If the teacher thinks best, it will be possible in this connection to use several story tellers. The story naturally divides into several episodes; one pupil might tell the story up to the time when the traveler nears the point where danger is likely to occur from robbers. Another can go on to the point where the wounded man is left at the inn. Another may tell the remainder of the story. If this method is used, the class can be trained to listen closely so that each may be ready to go on without delay. Free discussion may be encouraged on the various points of the lesson to be stressed. Especially should the class be encouraged to carry the lesson over to their own application of its teachings. Review the memory work of the preceding lesson. Test the preparation and understanding of the pupils' study questions at the close of the lesson. These questions can be made of great value if used carefully. Assignment of the next lesson should be made an important point at the close of the hour.

Application. It will be brought out naturally in the discussion that not many persons would to-day have a chance to render just the service which the good Samaritan rendered. Discussion may therefore turn on modern

good Samaritans. The class may be led to suggest many good turns which may be done by boys and girls to-day. This may lead to suggestions of good turns which they themselves may find it possible to do the coming week. This type of discussion and application should be linked up in a natural way with the manner of life and teaching of Jesus. Great care must be used not to lead children to take too much credit to themselves nor to boast about the good turns they have done. It is to be kept in mind that there are times when we are not to allow our right hand to know what our left hand does.

Activity. Plan for a week of "good turns" in the home or in outside relationships.

LESSON III

WHEN DAVID SAVED THE DAY

THE outline for the story used for this lesson will be familiar to all of the class. The form in which the story is told will be new and will make it appeal to children of this age. They should read afresh the Bible story covering this episode in David's life. (*References: 1 Sam. 17. 1-52; The Greater Men of the Bible, Hastings; The Moral Leaders of Israel, Willett.*)

Aim. The aim of the lesson is not so much to show the historical fact of David killing Goliath, but, rather, to teach the great lesson that faithfulness to small duties prepares one for the larger tasks that lie ahead. David prepared for his great day and deed by being faithful to his sheep and trusting in the God of his people. Try to make this lesson bear immediate fruit in the lives of the pupils.

Centers of stress. Outstanding teaching points of the lesson are: The fact that war was on and exciting times ahead for those who went to the front. David's faithfulness in staying at home and doing well the commonplace task to which he was set without grumbling or complaint. In proving his own strength and skill while at his work David was preparing for the great day when by his strength of arm, clearness of brain, skill, and confidence in God he was able to go out and perform the deed which saved the day for his nation. David's modesty in victory. Memory material.

Procedure. As in the preceding lesson, the story will be reasonably familiar to the class. It may be retold in the class by one or more members. Occasionally a group of pupils may be detailed at the preceding lesson to retell the lesson story to the class, arranging their own parts and order and telling the whole story without announcement. If thought best, the entire story may be told as a unit by one story-teller. Interest may be added and atmosphere developed by discussing the dangers to which the sheep and the shepherd were exposed in those days. Special topics for brief reports may be acquired dealing with the nature of warfare and what mobilization meant as compared with the present. Lively discussion or report on questions at the close of the lesson.

Application. The class should be led to make very immediate applications of the ideals of obedience and faithfulness. There are still Goliaths to fight. We may assume that David kept good-natured and sweet when sent to herd sheep while his brothers went to war. Children will readily suggest a number of smaller duties at house and school where dependability and the faithful

carrying out of responsibility are required. Nor is the thought to be omitted of David's firm confidence that God would give him the victory for the right.

Activity. The story would present an unusually good opportunity for outdoor dramatic representation, especially from the point where David's father starts him on the journey to the battle front on to the episode of this throwing the stone, killing the giant, and giving God thanks for the victory. Review memory work of preceding lessons and carry out notebook assignment.

LESSON IV

DAVID WINS THROUGH GENEROSITY

THE children will feel somewhat acquainted with David by this time and will be ready for the fine lesson presented in this story. The teacher will need to read thoroughly in the biblical account of this episode and know the details familiarly enough to be able to talk well or lead the discussion in connection with the whole set of circumstances. (*References:* 1 Sam. 26; The Greater Men of the Bible, Hastings; The Moral Leaders of Israel, Willett.)

Aim. The outstanding point of this lesson is the desirableness of generosity as opposed to revenge. Help your boys and girls to see that the bravest and most courageous thing they can do in many circumstances is to show a spirit of generosity and forgiveness. Link this up with the teaching of Jesus on this point.

Centers of stress. It will be necessary to make the jealousy of Saul stand out rather strongly as the back-

ground against which to show the kindness of David's spirit when he had Saul in his power. Stress the fact that David had been of great service to Saul in the battles against his enemies. Saul was very fond of David and had made him his favorite. Saul's jealousy and anger because David was receiving the acclaim of the people the basis of his change of attitude. Saul had some fear that David might become too powerful from a political or military point of view. The dramatic element involved in David's approach to the lines of the enemy and finally finding his way into the heart of the camp. The fact that David had Saul absolutely in his power and could by one stroke with the spear or sword slay him and so insure his own safety. The climax comes, so far as the teaching points are concerned, where Saul acknowledges his own wickedness and takes David back into favor; David has won his battle through generosity and kindness.

Procedure. In this lesson as in the preceding one, there is an excellent opportunity to have the story retold by the class. In addition there should be free discussion to bring out the value of the different acts and situations involved in the lesson. Instances which the pupils may themselves know about may be brought in to carry the principle over into actual everyday life. Test the pupil's reading of the biblical assignment, and make full use of pupils' lesson topics.

Application. Application of this lesson need not be too directly forced upon the pupils. In fact, if the conversation and discussion is skillfully conducted, the applications will practically have been made by the covering of the lesson. However, it will not be out of place for the class to be asked what they consider the

present-day application of the David lesson. Suppose David were going to their school. Does any member of the class know of a case of one who had been imposed upon winning a victory through generosity? Does this ever happen with nations?

Activity. If this lesson can be taught out of doors, it will be easy to have dramatic representation of David and his attendant creeping their way into the camp of the sleeping enemy. The two might stand looking down on the sleeping Saul, and then carry off his spear and water cruse. Retiring to a little distance, they awaken the soldiers as was done in the case of David. Carry out notebook work and have notebook "inspection."

LESSON V

MOC'S COALS OF FIRE

THIS lesson presents the motive of forgiveness and generosity as does the preceding one, but from an entirely different point of view. The approach can be made both by a brief review of the preceding lesson, and by the thought of the Indian's supposed tendency to secure revenge for injuries.

Aim. The purpose of the lesson is to show that the finest revenge often comes through forgiveness and an act of kindness to one who has injured us, and to lead pupils to practice this "rule of the game." Jesus told a man who asked him the question that he should forgive not seven times but seventy times seven.

Centers of stress. The teaching points of the lesson will include: The joy and anticipation with which Moc

started out for his trap, expecting to find the captured fox which would enable him to purchase the present for his mother. Moc's disappointment when he found not only his prize gone, but the trap stolen. The incident in which he vows revenge and hears the inner voice. (Care must be taken here not to give the impression that this voice was audible to the physical ear.) Moc's interview with the merchant when he went to the store. The excitement and danger of the rescue. Cohan's evident repentance, and Moc's taking the act of rescue and forgiveness as a matter of course.

Procedure. It will be well to have the story retold by the class. There is excellent opportunity in this lesson for lively conversation growing out of the difference of view the class will have on several of the points involved; the class themselves should have free participation in the discussion. Various opinions may be drawn out as to Moc's risk of his life, and the quality of Cohan's action. The biblical correlate should not be overlooked but brought into prominent connection with the story. It is not enough to teach the moral element only but, without undue forcing, the religious motive should be brought into the occasion. Illustrations may be cited of soldiers risking their lives to rescue a wounded comrade, or even one of the enemy.

Application. Here, as in the preceding lesson, there will be many applications possible to everyday affairs among boys and girls. Historical incidents can also be brought in to show how great men often best show their greatness by their forgiving spirit. The harboring of revenge and ill-will makes one unhappy, discontented, and leads to bad moods generally. All bitterness, meanness, and "getting even" poisons the mind, kills happi-

ness, and injures the disposition. The example of Jesus in forgiving those who crucified him can be brought in here to good advantage.

Activity. This would make an excellent outdoor lesson. Effectiveness would be added if the boys and girls could be dressed in Indian costumes. If such is possible, major incidents of the lesson could be enacted by members of the class. Moc's finding his trap gone, his meeting with Cohan in the store, and perhaps, if conditions favor it, even the rescue in the boat together with the scene in which Cohan returns to consciousness, and his speech to Moc would be highly interesting and effective. Inspect notebooks.

LESSON VI

THE MAN WHO WAS TRUE TO HIMSELF

IN order to enter fully into the spirit of this lesson the teacher should have read the story of Jean Valjean in *Les Misérables* by Victor Hugo, or, if he has already read it, review at least the section concerned in the lesson. He should also read again the story of Jesus's last days from the time he "steadfastly set his face toward Jerusalem." The same motive is present in both stories, and this fact should be brought out in the teaching of the lesson. (*Reference: Les Misérables, Hugo.*)

Aim. The aim of the lesson is to teach obedience to conscience and the sense of duty even when it costs to obey. It is easy enough to do right when there are no obstacles to prevent, but to do right when it hurts—

there comes the rub. Make the positive principle of the lesson carry over into action.

Centers of stress. The early story of Jean Valjean must be made clear and definite to bring out the provocation under which he stole the loaves of bread. Bring sharply to the imagination the severe punishment he underwent for years and his consequent desperation when he had finally escaped. Enough should be made of his desperate state of mind when he approached the Bishop's house to show that the Bishop was confronting a really dangerous man. The Bishop's kindness should come in, though this is secondary for our present purpose, which has to do with Jean Valjean himself. The picture of Jean Valjean, mayor of his town. The fact that he was still in dread of arrest and return to the galleys. The shock to him when he learned of the vagabond who had been arrested as Jean Valjean and was on trial. The struggle which Jean Valjean had with himself before he reached his decision is probably beyond the imagination of this age, but yet it should not be neglected. The dramatic surrender to the court.

Procedure. The teacher from his knowledge of the complete story of Jean Valjean may give an introduction that will lead up to the story given in the text. Individuals of the class may then be called upon to tell the story in sections, or one member may be allowed to recount the story as a whole. Interesting discussions as to the moral quality of the different acts of Jean Valjean. No attempt should be made to excuse or overlook Jean Valjean's running off with the Bishop's silver. The teacher should skillfully lead conclusions toward the proper shaping of moral ideals. Especially may he express warm admiration for the manliness and courage

which led Jean Valjean to give himself up. He may relieve the minds of the class somewhat by telling them that it finally turned out that Jean Valjean did not have to spend the rest of his life as a prisoner.

Application. In this lesson, as in most cases where the dramatic tension is high, a very definite effort will need to be made to show the application of the spirit or motive involved to everyday affairs of life. None of the class will have to give themselves up in the sense in which Jean Valjean did. Nevertheless, there are many instances in which boys and girls must obey their conscience or follow their sense of duty even when it costs them severely at the moment to do so. This point should be brought out that Jesus, though he undoubtedly knew that hardships and perhaps death awaited him in Jerusalem, nevertheless steadfastly followed his sense of duty and gave himself into the hands of his enemies when it meant the cross.

Activity. Do not neglect the memory work found in the questions at the close of the lesson. Members of the class may search for pictures of the galley boats of old, and perhaps even find pictures of the slaves at work. Volunteer students may bring in examples from literature or from life involving the same points as the lesson. A notebook description of the trial scene may be written.

LESSON VII

THE HERO OF LABRADOR

PREPARATORY to presenting this lesson, the teacher should have read the story of Dr. Grenfell's remarkable

work among the people of Labrador. He should also know in considerable detail the conditions existing among the Labrador people and their mode of life and work. (*References:* Labrador: The Country and People, and The Labrador Doctor, both by Grenfell.)

Aim. The central purpose of the lesson is to show a life of fine service and self-forgetfulness in such a way as to inspire admiration for the fine men and women who are thus giving themselves to others, to cultivate an interest in missionary fields and activities, and to awaken and stimulate a spirit of helpfulness in the boys and girls.

Centers of stress. The teaching points will include: Grenfell's preparation for his work, his early desire to help others, and his dogged persistence in attaining his end. The dangers and desolateness of the Labrador Coast, the bravery and endurance required of the people who live there, the dearth of comforts such as we enjoy, especially their lack of medical attention, schools, and churches. The description of Dr. Grenfell's service among his people, his enduring cold and weariness, his exploit in crossing the ice. The joy of the people in his rescue. The fact that Dr. Grenfell takes his life and service there as a matter of course and does not make a hero out of himself. We who are at home ought to support with our interest, our admiration, and our money those who are out on the frontiers doing brave things.

Procedure. The approach to the lesson may be made through bringing before the class a map of Labrador with descriptions of the life there. Pictures may be shown to bring out the same points. The class may be called upon to give different sections of the lesson, such

as Grenfell's early preparation, his first work, his decision to come to Labrador, and the various episodes of the story recounted in the lesson. The teacher may add from his broader knowledge of Grenfell's life, or, some members of the class may have read the life of Grenfell and be able to supplement the lesson story. The class discussion should be conducted on the value of the different acts of Grenfell and an estimate of the endurance and bravery he showed. The fact should be brought out that he is obeying the "rules of the game" in a fine way, and that he is carrying out the command of the Christ in rendering service to the "least of these."

Application. Applications may be made through showing the heroism involved in one's carrying out the line of duty which he sees before him. Enduring hardship and suffering when it is for the good of others. The reading of books which tell about such exploits as that of Dr. Grenfell in Labrador. Most of the class may be brought to read the life of Grenfell. Our duty and privilege in contributing our money, sympathy, and prayers for those who are engaged in helping others in the hard places.

Activity. Maps may be drawn of Labrador, descriptions given of its people and climate. There may be a notebook story written of the night when Grenfell was adrift on the ice. The review of memory assignments should not be neglected. A missionary offering may be made for some specific work as that of Dr. Grenfell's or work nearer home. Stories, incidents, and pictures may be collected of missionaries who have done brave things in other parts of the world.

LESSON VIII

A HERO OF DISTANT SEAS

THE teacher will not be ready to teach this lesson in the best way unless he has read the life of John G. Paton or some sketch of his wonderful work and experience in the New Hebrides. He should also know the geography of this region and be informed on the people of the islands. (*Reference: The Story of John G. Paton, Paton.*)

Aim. The purpose of this lesson is to present to the class a second example of remarkable courage and spirit on the part of a pioneer missionary. Out of such stories as these the term "missionary" should come to take on a new meaning and a new interest to our children and young people. From such lessons the will to help others should be constantly developing.

Centers of stress. The fact should be brought out that it was a very different matter when Paton went on his journey from what it would be to-day to go to the same place. The difference in mode of travel, in the time required, and in the actual dangers encountered should be noted. Sufficient description should be given of the savage people of the New Hebrides to show vividly the kind of situation into which Paton and other missionaries went. Instances of danger, daring and adventure should be pictured to fire the imagination and arouse the sympathies for the man who would not give up. The point may be easily made that it is only by the heroism and service of such men as Paton and Grenfell that the message of Jesus is to be brought to far-away peoples and his command obeyed to carry the gospel to every creature.

Procedure. A brief review or reference to Grenfell's work in Labrador may be made to prepare the minds of the class for discovery of a similar spirit in the story of this lesson. Geographies and globes can be brought into requisition to show the route taken by Paton in his trip to the New Hebrides. The New Hebrides themselves may be located and a description given of the tribes inhabiting the islands in those days. Members of the class can be called upon to tell sections of the story representing different episodes. If members of the class have volunteered to discover stories from outside the lesson dealing with the life of Paton, these can be brought in. Accounts of other missionaries who have done similarly daring and dangerous things. The discussion should lead to appreciation and admiration for the men and women who do heroic things in serving others. Missionaries should not be pictured as martyrs, but as men and women who gladly give their service for the sake of the Christ and the people whom they serve.

Application. It should be brought clearly to the consciousness of the class that if men and women are to go out and do these things, we who stay at home must supply the materials with which they are to go, just as we supplied our armies with equipment and munitions with which to fight the battles in Europe. Stories of this sort may be made to cultivate a real interest in missionary study and spirit of support for their activities.

Activity. From the interest and sympathy arising out of these two lessons some immediate response should be secured in the way of missionary gifts, or the beginnings for a box or barrel of material to be sent to a missionary to use among his people. Missionary saving for a later gift may be instituted and this followed

through several weeks or months ahead. Books should be used to draw maps and to block out the route taken by the Patons. Missionary centers in other parts of the world may be noted and locations pictured on maps put in the notebooks. Reference may be made to the Bible where Jesus commands his followers to carry the gospel to other parts of the world. Correspondence between the class and a class of children in a mission school in a foreign land may be taken up with interest and profit.

LESSON IX

PETER'S COURAGE FAILS IN THE TEST

IN preparing for this lesson the teacher should read again the account of the incidents involved in the story, and form a clear picture of the events and their significance. A good commentary will throw light on the problem. (*References: Luke 22. 24-62; Training of the Twelve, Bruce; The Apostles of our Lord, Greenbough; International Critical Commentary.*)

Aim. The aim of this lesson is to show that fear or cowardice may make us fail in our good intentions, or even make us do the very things which, under other circumstances, we would have no thought of doing. Courage under difficulties is the only true courage. The lesson should be reflected in a toning up of moral courage in the pupils.

Centers of stress. The fact that Jesus, and perhaps at least some of the disciples, knew even when they were at supper together for the last time that there was

trouble and perhaps danger ahead. The incident where Peter assures Jesus of his loyalty and that he will go with him to the death. The excitement of the arrest of Jesus. The fact that there was real danger that the disciples would themselves be arrested by the Roman soldiers. How all the disciples except Peter fled, and how Peter followed Jesus and his captors to the courtyard. How Peter waited around the court of the palace, though he was in personal danger. How Peter's panic grew as it appeared that he was recognized as one of the followers of Jesus. His denial. His remorse. It is to be remembered in condemning Peter's lack of courage that he was the only one of the disciples who even followed to the court of the palace, hence the burden of cowardice is not to be placed on him alone.

Procedure. The story may either be retold in class, or a recitation of questions and answers followed out. In either case there should be an attempt to create the atmosphere of the situation and make it appeal keenly to the imagination.

Application. The applications of this lesson are effective if skillfully made. Different ways in which Jesus's followers may to-day deny him should be brought out in discussion, the point being that we have denied him whenever we have disobeyed one of his commandments or done anything that we know he would not have us do. The analogy may be used of a boy denying his mother by some act which will cause her sorrow or regret. The discussion may then deal concretely with some of the specific ways in which boys and girls are in danger of denying Jesus.

Activity. Certain parts of the lesson afford excellent opportunity for dramatization. Jesus himself should

not be represented unless it be in the voice of an unseen person speaking in answer to Peter's profession of loyalty (Peter also being behind the scenes). All that part of the episode at the palace court, culminating in Peter's denials, the crowing of the cock, and Peter's remorse, can be effectively used with almost no special equipment or extended preparation.

LESSON X

PETER FINDS HIS COURAGE

THE teacher's study of Peter's career should make him fully acquainted with the new Peter we have in the present lesson. Peter's conviction that Jesus was the Christ has now given him an undying courage. (*References*: Acts 3. 1-10; Acts 4. 1-22; Training of the Twelve, Bruce; The Apostles of our Lord, Greenbough.)

Aim. The aim of this lesson is to show Peter in contrast with the rather sorry spectacle he made in the preceding lesson. This changed Peter, forgiven by the Master whom he had denied, is now to be admired and his courage and devotion emulated as he follows the "rules of the game" even in the face of danger and death.

Centers of stress. Connect the incidents of the present lesson with those of the last. The crucifixion and resurrection have taken place. Peter and John with the other disciples are now representatives of Jesus among people. Upon them depends the success or failure of the mission which Jesus came on earth to perform. The incident of the healing of the lame man

shows how the disciples began at once to do as they had seen Jesus do. The Sanhedrin scene. The danger in which Peter and John stood. Peter's utter boldness and steadfastness before his accusers. The fact that we have here before us a different Peter, and the fact that his boldness and courage come from his allegiance to the Christ.

Procedure. Rapidly sketch the incidents which occurred between the last lesson and this. Different members of the class may have been assigned outside references to fill in the interval between the two stories in Peter's life. The story of the present lesson may be told. Descriptive accounts by volunteers selected at preceding lesson should be given of the Jewish Sanhedrin. Discussion may be encouraged as to the danger that Peter and John were in, and the risk taken.

Application. Applications to be made from this lesson are not quite so immediate and direct as from some of the others and yet highly valuable applications are possible. Illustrations may be cited of men and women who refuse in case of danger or ridicule to stand for their convictions. Apply this to boys and girls. Tom Brown at Rugby saying his prayers before the boys of his dormitory who made sport of him was carrying out the same spirit that Peter manifested. Those who speak up for cleanness and good conduct when it is not popular are cases in point.

Activity. As in the preceding lesson, excellent opportunity is presented to dramatize one or more episodes of the lesson. A part of the class may be turned into a Sanhedrin. Peter and John may appear speaking the words of healing to the lame man. The trial before the Sanhedrin may be enacted, and Peter's address to the

Sanhedrin made. Here, as in other lessons, the memory work, the assigned biblical reading, the notebook activities should be thoroughly looked after.

LESSON XI

THE WAY TWO BOYS MET A TEST

THIS lesson opens with a story of a modern boy. The real teaching center, however, is found in the story of Daniel. Hence the teacher in preparing to present the lesson must again familiarize himself with the history of Daniel's early life, his captivity and experiences in the foreign country. (*References: Dan. 1. 1-21; 6. 1-23; Representative Men of the Bible, Matheson; Moral Leaders of Israel, Willett.*)

Aim. To show how one often meets the temptation of doing as others do and, by following the example of the crowd, finally finds himself in the wrong and perhaps showing cowardice or lack of loyalty to a cause which he should defend. The study of this lesson should stimulate in the pupils the spirit of independence, self-direction and allegiance to the right.

Centers of stress. The different episodes in Ted's escapade. A vivid account of Daniel's captivity and experiences in a strange land. Much should be made of the favor he secured with the king and the reasons therefor. The plot against Daniel and the trick played upon the king. The fact that in those days the word of a king once given could not be taken back, and the bearing of this on Daniel's fate. Daniel's bravery and

courage shown in the fact that he did not seek to evade or deny praying to Jehovah, nor did he close his windows nor pray in secret. Daniel did not go with the crowd, but followed his own sense of duty and right. How Daniel was put into the den of lions and rescued the next morning. The repentance of the king, and the fact that Daniel was higher than ever in his favor after this trial of his steadfastness.

Procedure. Allow the class to recount instances in which they have found it easy to do questionable things which others were doing, but which alone they would not have thought of doing. One or more volunteer pupils, who have had the assignments made at the previous lesson, may recount the earlier incident of Daniel's refusing to eat the food which the king had put before him because he thought it unclean. The lesson story told by the pupils. Discussion and applications.

Application. Perhaps the best use may be made of the Daniel story by applying it definitely to the case of Ted and his crowd. Every opportunity should be given to the class to relate instances and present other cases of their own knowledge where the Daniel story finds application.

Activity. Each pupil may be allowed to write in his notebook the idea of what this lesson is meant to teach and these statements may be compared by having them read in class. It must be understood, however, that children of this age are not expert in generalization and that the main import of a lesson may have been impressed upon them when they are not able to formulate it for themselves. Test for the memory work. Parts of the story can well be dramatized, as the courtiers' request,

the king's decree, the king going to the lions' den, the rescue, and Daniel's reception by the king.

LESSON XII

THE VICTORY OF A LONE CHAMPION

THE teacher should not enter upon the presentation of this dramatic and important lesson without rereading the story of Elijah and becoming thoroughly familiar with the history of his life and the contribution he made to righteousness in his nation. (*References:* The Greater Men of the Bible, Hastings; Dictionary of the Bible, Hastings; Moral Leaders of Israel, Willett.)

Aim. To show how one man through his courage and faith in God stood out against a nation and won the day. To create admiration for men of Elijah's type and to help boys and girls to carry this lesson of courage and of confidence in God over into their own every-day experience.

Centers of Stress. The fact that Elijah was looked upon in suspicion by the king, and was therefore in danger of his life. Elijah's boldness in speaking out to the king and in prophesying to him the coming years of drought. The fact that the dry years and the famine came as Elijah had foretold. The point must be kept clearly in mind that Elijah did not himself command the dry years to come, but only foretold their coming. Elijah's return at the end of the three years' drought and suffering. The test that he proposed to the king to decide between Jehovah and the gods of Baal. The

courage shown in the fact that he did not seek to evade or deny praying to Jehovah, nor did he close his windows nor pray in secret. Daniel did not go with the crowd, but followed his own sense of duty and right. How Daniel was put into the den of lions and rescued the next morning. The repentance of the king, and the fact that Daniel was higher than ever in his favor after this trial of his steadfastness.

Procedure. Allow the class to recount instances in which they have found it easy to do questionable things which others were doing, but which alone they would not have thought of doing. One or more volunteer pupils, who have had the assignments made at the previous lesson, may recount the earlier incident of Daniel's refusing to eat the food which the king had put before him because he thought it unclean. The lesson story told by the pupils. Discussion and applications.

Application. Perhaps the best use may be made of the Daniel story by applying it definitely to the case of Ted and his crowd. Every opportunity should be given to the class to relate instances and present other cases of their own knowledge where the Daniel story finds application.

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thrilling test that took place upon the mountainside and the victory of Elijah through the help of Jehovah.

Procedure. The approach to this lesson can well be made through the story of Lincoln's freeing the slaves when many people both North and South believed it to be wrong. The recitation may consist of questions and answers to bring out the main incidents and their values, or it may turn upon topics previously assigned to individual members of the class. The incidents of the lesson are so striking and dramatic that discussion will be easily provoked.

Application. Jehovah was the true God in the day of Elijah. He is the true God to-day. Everyone who stands for the truth which Jesus taught is standing for the true God as did Elijah of old. Those whom God assists are more than a match for their enemies. Boys and girls of to-day can be Elijahs by standing up for truth, for right, and for justice wherever they see them in danger. One may have to go contrary to the crowd and stand alone for what he knows to be right. This is being true to the "rules of the game."

Activity. Dramatic representation of the several episodes of the lesson could be profitably and easily worked out. For example, Elijah's appearance before the king in the earlier part of the account in which he predicts the coming of the dry years. Elijah's return when the king accuses him of being responsible for the trouble, and Elijah's denial. If the lesson can be staged out of doors, the actual test by the priests of Baal and Elijah at improvised altars. The chief difficulty here is in carrying out the consuming of the offering on the altar of Jehovah. If the program is in the evening, light could be flashed brightly over the altar, and

the offerings removed while the altar is left in darkness.

LESSON XIII

THE RAJA OF THE KINGDOM OF TRUTH

It will be helpful in the teaching of this lesson if the teacher is sufficiently familiar with Hindu life to be able by description or conversation to create an atmosphere which the rather striking story will fit. (*References:* Christian Missions and Social Progress, Dennis; Spread of Christianity in the Modern World, Moore.)

Aim. The aim is to stress the virtue of truth telling under all circumstances, even when it seems that the truth may work hardship to our immediate interests. Children at this age need the lesson of truthfulness. Usually such a lesson is more effective if presented indirectly as through the medium of a story. The lesson should result in making the pupils more careful of the truth.

Centers of stress. This story being wholly imaginative and largely narrative, it has fewer distinct teaching points than some of the other lessons. The impression comes rather from the lesson as a whole. A definite point can be made of the fact that when Peri Lal was invited to become the Raja of the Kingdom of Truth he was very anxious to make a good impression on the great personages of the kingdom. The fact that he could not occupy the Kingdom of Truth when he was even *planning* to tell a falsehood. The real harm had been done when he had decided to tell the lie, even

before the lie had been told. The further great truth that even after he had told the lie and repented he was allowed to come back again and occupy the throne. The courage that it takes to tell the truth when it seems that the truth will injure one's chances or bring immediate trouble to him. The conclusion that nothing but the truth is ever safe, and that a lie always shows cowardice and the truth courage.

Procedure. An approach may be found to the topic by quoting from the Bible "Be sure your sin will find you out" (Num. 32. 23) and discussing the meaning. The story of the lesson may be told by one or more members of the class. Since the episodes of the lesson furnish relatively few teaching points, a larger proportion of the time may be given to discussion and application. All the pupils will be ready to express opinions about telling the truth and perhaps to bring incidents from their own observation or from stories where lies were told but did not pay, and where the truth was told and good results followed.

Application. The facts should be well brought out that one lie usually leads to the necessity of another. Every boy and girl has a chance to become a Raja in the Kingdom of Truth. The telling of a lie or the intention to tell a lie besmirches one as it did in the case of Raja Lal when he found himself covered with mud. It is not safe or right to tell even "white lies," nor to tell a lie by keeping still when the truth should be spoken. Sincerity and truth-telling are the price we must pay if we expect people to have confidence in us and count us worthy of responsibilities.

Activities. This story can have very simple dramatic representation with the very slightest preparation and

equipment. Arrange for the incidents leading up to the time when Raja Lal is seated on the throne to receive the great men of his kingdom. It will be difficult to have Raja Lal whisked out backward from his seat on the throne, but curtains can be arranged and drawn before the throne the moment when Raja Lal speaks the lie. After a moment they are withdrawn and the throne is empty. Again the curtain, and Raja Lal is seen being picked up, brushed off and brought back to the throne.

LESSON XIV

EVIL ALLURES, BUT GOOD ENDURES

THE Tolstoy story which forms this lesson is taken entire from "Twenty-three Tales." The teacher should be familiar with the correlated biblical references suggested in the pupils' questions.

Aim. The purpose of this lesson is to show the dignity and value of self-control under provocation, to convey the idea that anger and violence are displeasing in God's sight, and to lead the pupils to habits of self-control and forbearance.

Centers of stress. The discussion among the servants as to whether their master would treat them kindly if they did not serve him so faithfully. The evil prompting of the one who proposed that they should put their master to the test. The bargain that was made among the servants about testing their master. The importance of the occasion when the master brought his guest to see his flock. The cruel action of the servant in breaking

the legs of the ram. The method taken by the master in securing control over himself. His final forgiveness of the servant and what happened to Satan. The analogy may well be carried over of Christ before Pilate, where he set the example of self-control and calmness of spirit in the face of injustice and persecution.

Procedure. The teacher may propound the problem as to whether the class admire more the person who becomes angry and violent when things do not go to suit him, or one who shows self-control and returns good for evil. The story may be retold either in sections or by an individual of the class. A free discussion will follow on the interpretation of various parts of the story, particularly the master's act in forgiving the wicked servant. Some will say that the servant ought to have been punished. The point may be brought out that perhaps he was punished even more severely by the master's forgiveness and kindness than if he had been deprived of his robe and dismissed from service. The teachings of Jesus which were followed out in the course taken by the master may be brought in and discussed.

Application. The applications of this lesson may be made very close to every child. Very few of the pupils will fail to remember a recent time when they have given way either to an outburst of temper or to ill nature or sullenness if things do not go to suit them. If they can be made to see that it is better to throw off the tendency to repay in kind, and heap coals of fire on the head of the aggressor by forgiving it will be a great lesson learned. Especially should it be made evident that the master, in following the course of action taken, was obeying the example and teaching of Jesus.

Activity. Each member of the class find, either in a

story or by observation, and describe in his notebook during the next week an instance of self-control and forgiveness.

LESSON XV

THE LEGEND OF SAINT CHRISTOPHER

THE beautiful old legend of St. Christopher is found in many different forms, and almost every library will have one or more volumes containing the story. It will be well if the teacher can familiarize himself with several of these accounts before presenting the lesson.

Aim. The central aim of this lesson is to teach that we find the Christ through service to others, and to lead boys and girls to practice deeds of kindness and service in the spirit of St. Christopher and of the Christ.

Centers of stress. The fact of St. Christopher's great strength and skill in hunting for the strongest and most powerful master to serve. When he found that the one he was serving was not the strongest master, he immediately quit him and searched for one who was more powerful. St. Christopher's kindness and thoughtfulness in settling down to the humble service of carrying travelers across the great river. How he braved the waters at the cry of a mere child, and brought him safe across the stream under great difficulties. How in serving "one of the least of these" he finally found the Christ. The meaning of the symbolism in which bearing of the Christ-child proved a great burden because upon the shoulders of him were borne the troubles and sins of the world. In finding the Christ, St. Christopher had finally found the strongest master in the world.

Procedure. The story divides itself into several episodes so that different members of the class may be called upon to tell the story in sections. Following the telling of the story, questions and answers or discussion may be carried out interpreting the various sections.

Application. This lesson may be carried over to show the different masters which men and women and boys and girls to-day serve. Some have become the servant of alcohol, others of greed, others of selfishness and pleasure for themselves. But to-day as in the legend, the Master above all other masters whom it pays to serve is the Christ. The ways in which boys and girls may serve him to-day are by loyalty to him and by acts of kindness to others.

Activity. Christmas is approaching, and plans may be made and put into effect for gifts and deeds of kindness to others. Review memory passages and make sure of the reading of the Bible assignments. Inspect the notebooks to see that the lesson requirements are being well carried out. At least some members of the class may be interested in the story here given to read the entire legend in the form found in various books. The assistance of the librarian may be sought to recommend versions suitable to the age of the class.

LESSON XVI

THE VISIT OF THE WISE MEN

In preparation to teach this lesson, the teacher should refresh his memory of the beautiful story of the Nativity

and the series of events that preceded and followed. Out of this his sympathy should be quickened and his devotion warmed toward the Child hero of the lesson story. (*References:* Matt. 2. 1-16; Luke 2. 1-20; Ben Hur, Lew Wallace.)

Aim. The aim of this simple lesson is to ground still more deeply in the minds of the class the beautiful story of the coming of the Wise Men to worship at the feet of the new-born Saviour, and through it to quicken love and devotion toward the Christ-child of old and the living Christ of the present.

Centers of stress. The teaching points of this lesson are so plentiful and plain that they hardly require suggestion. The long-looked-for Messiah had come to the Jewish nation. The Wise Men far to the East came to know that the Child had been born. Although kings in dignity and wisdom, they did not hesitate to make the long, tiresome journey to greet the newborn King, who was but a babe. They laid at his feet the finest gifts they could bring. The part of Herod, while it cannot be ignored in the lesson, is incidental and should not be particularly stressed. It is the coming of the Saviour that we want to emphasize, and the fact that the wisest and best on earth came quickly to his feet to offer him their gifts and their allegiance.

Mode of procedure. From the preceding lesson assignment volunteers may be called for to tell the story of the birth of Christ and the heralding by the angels to the shepherds on the plains of Bethlehem. Immediately following the telling of the story of the present lesson may follow a discussion or a recitation of questions and answers interpreting the various episodes of the story. Care should be used to have the chief impression center

about the fact of the coming of the Saviour, and the fact that the Wise Men came quickly to worship.

Application. How we to-day honor and worship the Christ. How at Christmas time, out of the joy and gladness in our hearts because of his coming, we should bring gifts to each other as the Wise Men of the East brought their gifts to the newborn child. The gifts of love and obedience and service which every boy and girl may bring to Jesus to-day.

Activity. Plans which have been developing in connection with preceding lessons for the recognition of Christmas and the giving of gifts can be advanced in the present lesson. The quickened emotions and response of the class growing out of the season and the lessons now under consideration can be made use of in carrying out "good turns" and service to others. It is a great thing in connection with such lessons to provide means by which the aroused spirit of kindness and benevolence may be put into effect and so crystallize the impressions into habits and character.

LESSON XVII

RELEARNED "RULES OF THE GAME" (REVIEW)

A REVIEW lesson is usually hard to present. The class often feel that the material is old, and that there is little or nothing of interest in the recitation. The teacher will therefore need to prepare doubly well to conduct the review. Not only must he be entirely at ease in the mastery of the matter to be presented, but

his plan of procedure must have the most careful attention.

Aim. It is not the purpose of a review to repeat all that has been learned in the preceding lessons. Only the high points should be touched—points high in interest, high in significance for stimulus and motive in the lives of the pupils, points fundamental to further progress, worth fixing as a permanent possession in the memory. The review is to refix the concepts of greatest value, and to help organize and unify the impression from the whole series.

Centers of stress. The review does not, therefore, deal chiefly with minute detail. Its purpose is not to catch pupils napping. The emphasis should center on the great outstanding impressions desired as permanent results of the instruction. These points have been suggested in the pupils' lesson questions with some fullness and need not be repeated here.

Procedure. The review should be markedly different from the usual lesson. The method should vary with the materials dealt with. A choice story may be retold. A series of questions will test knowledge of characters, of stories told, etc. Sides may be chosen and competition used in memory work, naming characters, or answering questions of fact. Notebooks may be compared. Maps may be drawn from memory. Reasons may be called for explaining why certain lessons were enjoyed and others not so attractive. Independent and original expression of the teachings of certain lessons may be given and their applications made.

Activity. Follow out directions given to the pupils in their text.

LESSON XVIII

THE BOY WHO GAVE A CUP OF COLD
WATER

THE incident on which this lesson is founded is wholly imaginary, yet true to the character of Jesus and to the customs of the times. The teacher should be familiar with the political relation of the Jews and the Romans of this period, and with village life in Palestine. (*References: The Holy Land, Brooks; A Journey in the Holy Land, Copping.*)

Aim. There is a twofold aim: (1) that of making more real to the pupils the human nature and character of Jesus by picturing him as a boy at work with Joseph and by showing him performing kindly deeds at an early age; and (2) that of leading the boys and girls to see that they may, in the spirit Jesus manifested, be doing fine things without waiting to grow up.

Centers of stress. A picture should be clearly drawn of Jesus at work helping Joseph at the trade of carpenter. The Roman cavalcade with the prisoner tied to the horse and forced to keep up. The town people standing around the soldiers and the prisoner were afraid to offer assistance to the exhausted victim. The horror which the Jewish people had of any act of violence which would take the life of another, which was contrary to the commandment. The perfectly natural and sympathetic manner in which Jesus stepped out and gave the drink of water to the prisoner. The impression that Jesus as a boy was already showing the kindness which characterized him later in life.

Procedure. The story may be retold in sections by

the different pupils, the plan having been worked out by appointing a group of three or four at the preceding lesson to arrange who should do the telling and in what order, without announcement. Discussion may turn on the question whether this is probably a true picture of what Jesus would have done under such circumstances. It is to be made clear to the class that this is an imaginative story, and not a part of the Bible narrative. The Bible correlate of the teaching about the cup of cold water may then be called for and related to the story. A volunteer member of the class may report on the Roman customs of the time in dealing with prisoners. Another pupil may report on the relation of the Jews as a people subject to the Romans at this time.

Application. The applications of kindness, generosity, and service to others are easily made from this beautiful story. The main object of the lesson is to bring to the class a concrete realization of the beauty and satisfaction of rendering such service. Suggestions may be asked for as to the different ways in which boys and girls can to-day give the cup of cold water. Contributing to ice funds, to funds for clothing, or for feeding the orphans of Europe, bringing personal service to the aged who are in need of help—these are some of the applications which will suggest themselves to the teacher and class. Plans may be discussed for carrying out good resolutions in such directions for the new year.

Activity. Projects may be planned and put under way for the needy of the town or neighborhood or for other forms of service. The biblical material for memorizing should be committed and reviewed in this lesson. **Notebook inspection.** Carry out pupils' study directions.

LESSON XIX

THE LUNCH THAT WAS SHARED

MUCH of the charm and impressiveness of this lesson will depend upon the atmosphere or the setting which is created for the story. The teacher should therefore make a careful study of the entire incident from the Gospels in which the story is told. (*References:* The Life of Jesus, Rall; The Life and Teachings of Jesus, Kent; The Life of Christ, Burgess; International Critical Commentary.)

Aim. The first aim of this lesson is to cultivate in our children the spirit of willingness to be used by the Master in the service of others. The point in this lesson is not so much to teach the miracle performed by Jesus, but, rather, to hold before the children the results which followed on this boy's willingness to share with others, and so join with Jesus in his service.

Centers of stress. The excitement and expectancy which prevailed in the city and along the countryside because of the coming of Jesus. The great crowd which assembled to hear his teaching and to be healed or comforted by his ministrations. The kindly service which Jesus performed for the people all through the long day. How interest and excitement kept the people from noticing that time was passing and they had not had anything to eat. The thoughtfulness of the disciples for the people's comfort. The kindness of Jesus himself, who, in place of sending them away, desired to give them food. The fact that there was no food except the few loaves and fishes belonging to the boy. The natural hesitancy which the boy might feel in giving up his

lunch. How he gave it for Jesus to use, and how it was multiplied until the entire assembly was fed. The conclusion reached by the boy himself that it was best to allow Jesus to have whatever he possessed to use for others.

Procedure. The story should be retold in class by one or more pupils. The Bible story may itself be read by the teacher or by some good reader in the class. Maps can be used to show the location of the cities and of the seashore where the group probably assembled. Discussion may bring out the fact that many people came to Jesus for the healing of their diseases. Interest may be held and reality strengthened by questions as to what diseases were brought for healing. Also what other problems or sorrows were called to Jesus' attention and how he responded to them. Examples may be referred to from the Bible account of his other ministry in this connection. A question-and-answer exercise may be conducted on the main episodes of the lesson.

Application. Lead the class to see that though they may not have a chance to do just as the boy in the story did, yet each one has some gift to share with others or some service that he can render. A point should be made of the fact that when Jesus had blessed the gift and used it, it was multiplied manyfold for the good of others.

Activity. Map drill on Palestine locating probable scene of the story. "Good-turn" work for the next week. Make a notebook list of things boys and girls can share with others (money, time, work).

LESSON XX

TEACHING HEROES HOW TO LIVE

THIS lesson differs from most of those that precede in that it is practically all given in Bible text. The teacher should not only be very familiar with the text itself, but should have entered fully into the meaning and spirit of each of the passages to be taught. (*References: Life of Jesus, Rall; Life and Teachings of Jesus, Kent; The Life of Christ, Burgess; International Critical Commentary.*)

Aim. The aim of the lesson is to set before the pupil some of the most outstanding "rules of the game" which are to be found in the teachings of Jesus. Out of these and similar passages should come to the children the growing sense of the meaning of Christian or follower of the Christ.

Centers of stress. Since this lesson consists of separate thoughts or lessons, each separate passage is a center of stress. Not only are the children to commit to memory the different passages, however, but the simple meaning of each passage should be made clear to them. In addition to the Beatitudes other passages are given from the Sermon on the Mount. This will expand the breadth of teaching and show the pupils that there are many rules given by Jesus in his teaching besides those that we learn as the Beatitudes.

Procedure. The approach to the lesson may be made by the teacher giving a vivid description of Jesus withdrawing from the crowds and going to the quiet mountain place where his disciples assembled around him, much as a group of pupils might gather around their

teacher for an out-of-door lesson. Since the assignment of the lesson calls for the memorizing of the Beatitudes, an oral or a written test should be given over this work to see how well the memory work has been accomplished. It may be necessary to carry some of this work over into the succeeding lesson and review until the memory work is thoroughly accomplished. However, the lesson should not be all memorizing and testing, but time should be given for discussion and explanation of the meaning of the various passages.

Application. Very concrete and definite application should be made of the various passages, the pupils being called upon to express their own understanding of how these teachings will apply in the present day, and especially in the lives of boys and girls. It will be necessary for them to understand that in some instances the teaching of the passage applied more directly in that day than it will in this. For example, very few Christians are reviled and persecuted in the present day because of their righteousness, yet every boy and girl will understand how hard it sometimes is to stand up for the right when the crowd are taunting or making fun.

Activity. An interesting competition can be conducted by seeing who can write the largest number of memory passages in his notebook in five minutes. Ten points may be allowed for each passage correctly quoted, and two points subtracted for each error in a quotation.

LESSON XXI

A WISE MAN AND A FOOLISH MAN

BEFORE presenting this lesson the teacher should again read the Sermon on the Mount to become familiar with the connection in which Jesus spoke the words recorded in the pupil's lesson. (*References:* Matt. 7. 24-28; International Critical Commentary; The Life of Jesus, Rall; The Life and Teachings of Jesus, Kent; The Life of Christ, Burgess.)

Aim. To lead the pupils to see the importance of carrying the lessons over to their own conduct, thereby building into habits and character the "rules of the game" which they are learning from the Bible and other sources.

Centers of stress. The fact that Jesus spoke the words of the present lesson at the close of the Sermon on the Mount in which he has set forth many precepts for his disciples to follow. The meaning of the passages in the lesson as "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Jesus asks not for profession alone, but that his followers shall actually *do* the things he commands them. The distinction between *hearing* and *doing*. The vivid contrast between the wise man and the foolish man, and why the one was wise and the other foolish.

Procedure. The question may be raised whether members of the class ever have had their fathers or mothers make a request or give them a command which they intended to follow but neglected, and so in effect disobeyed. The teacher may call attention to the fact that these words were meant to enforce upon the disciples the necessity of doing as well as hearing. Dis-

cussion may be conducted on the meaning of that part of the lesson which precedes the description of the building of the two houses. Members of the class may then be called upon to repeat from memory the story of the building of each house. It is not too much to expect members of the class to commit to memory this beautiful and effective description. Special attention should be given to testing out the preparation of the pupils on their study questions.

Application. The applications from this lesson are many, and should be made partly by the pupils and partly by the teacher in discussions. It is possible that some member of the class may have told his mother how much he loves her, but at the same time left her to pick up his clothes in his room, or do other things that he should have done himself. The question may be tactfully raised whether the members of the class are trying to put into effect the "rules of the game" which are being studied in this text.

Activity. The directions to pupils in their study questions will afford an adequate basis for activity in this lesson. A list of important precepts for conduct to be followed out in the next week may be listed and plans made for putting them into effect.

LESSON XXII

WHEN A NATION PLAYED THE GAME

THIS lesson deals with an interesting episode in the history of the United States, and the teacher will, of course, need to be entirely familiar with the whole set

of circumstances surrounding the Boxer rebellion and the part the United States took in settling it. (*References: Encyclopædia Britannica.*)

Aim. The aim is to show that the "rules of the game" apply to nations as well as to individuals, and to make American boys and girls glad and proud because the United States stood for justice and right for a helpless nation which was being oppressed by stronger nations.

Centers of stress. The antiquity and dignity of China as a nation and the contributions she has made to civilization. The troubles which led up to the Boxer rebellion. The violence and terror of the Boxer rebellion itself. The dramatic rescue which was made of the garrison at Peking by the allied armies of the nations. The terms of settlement which were enforced upon China by the conquering nations. The stand which the United States took through its secretary of state, John Hay. The gratitude of China, and the use to which she has put the money returned by the United States from the Boxer indemnity.

Procedure. A combination of methods might well be used in conducting this recitation, the first part consisting of questions and answers about China and her achievements. By this method the lesson may be brought up to the point of the Boxer rebellion, the story of which may then be told by one or more pupils. Volunteers from the class may bring in facts additional to those contained in the lesson about the Boxer rebellion and its suppression. Some pupil may give a sketch of the life of John Hay and the part he took in settling the indemnity question. Maps can be used to good advantage showing the location of the chief cities involved, the line of march from Tientsin to Peking in the rescue.

Reports may also be made on the Chinese students who have been sent to the United States by the Boxer indemnity fund. Still other points concerning the relations of the United States and China may be assigned for special reports if time permits.

Application. It does not always pay to take advantage of the victory which one has won over an opponent. If the United States had taken advantage of China and collected more than was her due, she would have earned the enmity of China. Instead of China's hatred and suspicion we have her friendship. Besides this we have our own self-respect and the knowledge that we were fair and honest as a nation. Citizens will everywhere desire that their nation may always stand for right and justice and never commit an act which will make her citizens ashamed. Besides being fair and generous with China, our country has shown the same spirit in her dealing with the Philippines and with Cuba and Porto Rico. Also in the service which she rendered in the world war.

Activity. Search for other examples in history where nations obeyed the "rules of the game."

LESSON XXIII

WU YUAN, THE CHINESE HERO

If the teacher has available Miner's "The Book of Chinese Martyrs," or some other well written account of the Boxer trouble, he should read the story in order to enter fully into the spirit of the occasion and understand the heroism of the native Christians under the severest trials.

Aim. To show the splendid courage and self-forgetfulness of a young Christian who unflinchingly faced danger and death for other people. "Greater love hath no man than this, that a man lay down his life for his friends."

Centers of stress. The terrible danger and the wild excitement in Peking when the Boxer atrocities were at their height. The picture of the Chinese Christians, the missionaries, and other foreigners assembling in the British legation for defense. The council at which it was decided to send a messenger to Tientsin for relief. The call for volunteers to act in this capacity. Wu Yuan and how he was let down outside the walls and made his way to Tientsin. His trip back and how he found his way again to the legation. His modesty in receiving the praise and thanks. The relief of the garrison by the army which soon came.

Procedure. Right procedure calls for a brief review of the former lesson as an approach. The story of the Boxer attack on Peking may be told. Another pupil may tell the story of Wu Yuan volunteering. Still another may trace him on his journey and return. The teacher, from his wider reading, may relate new facts and interesting incidents to throw additional light upon the matter and to create still higher interest. Volunteers may bring in other incidents of the Boxer rebellion which show the kind of bravery and self-forgetfulness manifested by Wu Yuan. The lesson may close with a discussion on the admiration due the Chinese Christians and the faith and loyalty we should manifest toward a religion that will make boys and girls as brave as the Chinese Christians proved themselves to be in those dreadful times.

Application. Boys and girls can to-day volunteer to do many things that will bring happiness and satisfaction to others. The service to be rendered by members of the class may not be as striking as Wu Yuan's, but may be no less genuine. Heroism has as much place in everyday affairs as in sensational events. The Christ spirit makes his followers forget self and think of others.

Activity. The class may bring in pictures of Chinese life and customs. Perhaps pictures may be had of the Boxer times. Draw notebook maps showing places mentioned. Memorize the words of Jesus quoted in the lesson.

LESSON XXIV

TWO THOUSAND MILES FOR A BOOK

THE story for this lesson is adapted from *The Winning of the Oregon Country*, by Faris. It will be a great advantage in presenting the lesson if the teacher can have read the whole of this interesting work.

Aim. To stress for the pupils certain of the better traits of the Indians, and impress upon them something of the hunger which many people who do not know the Christian religion have for a better religion than their own. To enhance the pupil's appreciation for the Bible.

Centers of stress. The Lewis and Clark expedition through the Northwest. Their meeting with the Nez Perce Indians and telling them something of the white man's religion and Bible. The desire of the Nez Perce tribe for a copy of the Bible. The council held by the

Indians to decide how to procure a copy. The decision to send messengers eastward to search for the Bible. The journey of the four men to Fort St. Louis. The fact that no Bible was available there in a language which the Nez Perce people could read. The oration spoken by the Indian before he and his companions started on their homeward trip. The fact that three of the four messengers died on the long journey and that the fourth reached home without having succeeded in his mission. The more encouraging fact that later Christian missionaries carried a copy of the Bible to the Indians in their own tongue and taught them of the Christ.

Procedure. Conversation or questions and answers about the Indians. Their early history and the regions which they inhabited at the time of this story. Volunteers may report more fully on the Lewis and Clark expedition. The lesson story may be retold. The steps taken by the Nez Perce tribe to secure a copy of the Bible. A volunteer may give as a declamation or oration the speech spoken by the messenger as they were starting home. A free discussion covering all sections of the lesson. Volunteers may report on the missionary work that has been accomplished among the Indians, and what is now being carried on. Interesting facts may be brought in as to the number of Indians remaining and their location, their mode of life, their education and their religion.

Application. We should prize the Bible which we have in every home. We should admire and respect the earnestness of a people who would go to so much trouble to secure a copy of the Bible. We should send our money, and other help, to distant peoples that they may know more of the Christ and the Christian religion.

Activity. The story lends itself well to dramatization, especially if it can be conducted out of doors. The meeting of Lewis and Clark with the Indians may be portrayed, the council of the Indians, and the volunteering to go on the trip for the Book. The speech made by Rabbit-Skin-Leggings upon his starting the return trip, his report to his tribe when he reached home. The later coming of the missionaries with the Bible could be portrayed.

LESSON XXV

THE HEROINE OF THE LAND OF SILENCE AND DARKNESS

THE teacher should have read *The Story of My Life*, by Helen Keller, in order to teach this lesson successfully.

Aim. To teach a lesson of fine heroism, to show the children that one has no right to call any task of learning hard when he is in possession of all his powers, to develop a feeling of sympathy and admiration for those who work faithfully under great difficulty.

Centers of stress. The early life of Helen Keller, and the fact that she was a normal child at birth. The disease which robbed her of sight and hearing. The difficulty in learning the world around us and in learning to speak when one lacks sight and hearing. The difficulties of learning through the sense of touch what the eyes and the ears are better adapted to teach us. The fact that Helen Keller determined, in spite of her handicaps, to secure a good education. Her remarkable success and the honor and esteem in which she is held by

millions of people who know of her heroic struggle and fine achievements.

Procedure. The class may be asked whether they have known persons who are blind or deaf, and whether any one of the class has known one who lacked both sight and hearing. This will lead to a discussion of the difficulties of the deaf and blind. Experiments may be made by having the class try to read a simple sentence from the lips spoken so low that they cannot hear. Matter printed in the raised letters used by the blind or in the Braille System, if available, will lend interest to the discussion. The story of Helen Keller may be told by members of the class. If some have read the life of Helen Keller, supplementary incidents may be given. Volunteers may make a report on what they have learned about her life. The teacher may bring in additional facts from his own knowledge. Discussions should lead in the direction of showing the extreme difficulty to be met by a person who is blind or deaf, especially if he lacks both senses, and the persistence and patience which were shown by the heroine of the story.

Application. The application may be made by helping the pupils to recognize the blessing they enjoy in having good eyes and ears. The necessity for taking care of these organs. This principle may then be carried over to show how we are wise in using every effort to keep the body as a whole in perfect working order. Another important line of applications can be made of the point that those who have sight and hearing ought not to call their lessons hard when Helen Keller has learned the same lessons without sight or hearing. The sympathy and helpfulness we should manifest toward the unfortunate.

Activity. The activity may consist in carrying out the experiments which are suggested in the pupil's textbook questions. Looking up the list of books and articles which Helen Keller has written.

LESSON XXVI

BOYHOOD IN ANCIENT TARSSUS

THIS lesson begins a series of four studies on the life of Paul. The teacher should thoroughly familiarize himself with the story of Paul's career, especially as given in the book of Acts. A study of a good biography of Paul will add to the teacher's power to present these lessons successfully. (*References:* The Student's Life of Paul, Gilbert; The Life and Works of St. Paul, Farrar; The Life and Epistles of St. Paul, Conybeare and Howson; Life of St. Paul, Stalker; St. Paul, the Man and his Work, Weiné; Paul of Tarsus, Bird.)

Aim. The aim of this lesson is to interest the children in Paul, to give him reality to them by showing his early life as a boy in ancient Tarsus, and to arouse in them expectancy for the lessons on this great leader which are to follow.

Centers of stress. The description of the surroundings in which Paul as a boy found himself. The type of life which Paul lived, and the kind of education he received. The fact that it was planned for him to be a rabbi, and what were the duties of a rabbi. The religious training which Paul received and the kind of services which went on in the synagogues of that day. The ceremony of Paul's arriving at the age of manhood

and assuming responsibilities for obedience to the law. Preparation for the career which later he was to follow.

Procedure. Stories or descriptions with which the children are familiar may be recalled to create the atmosphere of those times and especially of the Roman civilization. Then may follow a description of ancient Tarsus with pictures showing the city. A text of biblical geography will supply pictures of this place. The pupils may be called upon to describe various sections of Paul's early experience, as well as his probable home life, his school life, his going to church, his play, the way he was dressed, and any other incidents or facts connected with his earlier life. The synagogue school will, of course, be an excellent topic for a somewhat extended description. The geographical factor should not be omitted, the location of Tarsus with reference to the city of Jerusalem, Palestine, and other regions which Paul was later to visit may well be brought out at this time. Give careful attention to the pupil's study topics.

Application. Since this lesson is largely descriptive and historical, the moral applications are fewer than in most lessons of the series. A comparison, however, can be made of the opportunities which children of those days had for education and the comforts they enjoyed as compared with these modern times. For example, very few of the boys and girls would care to exchange the kind of school which they have for the one which Paul attended, nor would they be willing to exchange the transportation of train and automobile for the slow and tedious methods of traveling which obtained when Paul was a boy. Having, therefore, these greater privileges and opportunities, we of this day ought to do correspondingly better.

Activity. Notebooks should be used for the purpose of drawing a map of the sections and perhaps writing descriptions of Paul's boyhood and early career. Review the memory passages from the preceding lessons.

LESSON XXVII

PAUL CHANGES HIS PLANS

In preparing for this lesson the teacher should be familiar with the incidents which form the basis of the study and also with the geography referred to in the description. (*References:* See Lesson XXVI.)

Aim. The purpose is not so much to describe Paul's miraculous conversion or account for the mystery involved in it, as it is to show that when by this experience Paul was convinced that he had been in the wrong he immediately turned about and became a whole-hearted supporter of the cause which he had just been fighting.

Centers of stress. The discussion among the Pharisees of plans for still further opposition against the Christians. The fact that the Christians were multiplying at this time in sufficient numbers to cause apprehension on the part of the Pharisees. Paul's high standing among the Pharisees for his zeal and success in opposing the Christians, else he would not have been sent on this important mission. Paul's trip to Damascus and the experience of his conversion. The incidents immediately following Paul's conversion and the final recovery of his sight. His determination to become a leader of the Christians as he had been a leader of

those opposing them. The opposition which the Pharisees naturally raised against him when he had deserted their standard, and the consequent danger in which Paul found himself.

Procedure. Starting from the preceding lesson, the teacher may sketch rapidly to bring Paul over from the days of his boyhood to the present stage in his career. He had now received his education, and had begun his career as a rabbi, being a trusted leader of the Pharisaic group. The description of the Pharisees may well follow and their methods and customs be described. The story of the present lesson may then be told in sections by the members of the class. Considerable free discussion should center about the incidents at the latter part of the lesson following Paul's conversion, especially dwelling upon his change of plans and his taking up the new career, with the results which followed.

Application. The desirability that when one is convinced he is wrong he shall be willing to turn completely about and go at it with determination to make good his mistakes. Instances will come to the minds of the pupils of how hard it is to own that one is wrong and make reparation. The fact that God was guiding Paul's life and that he stands ready to guide ours to-day.

Activity. Paul's journey may be traced on the map, and a map of the section showing Paul's journey drawn in the notebooks. Pictures may be brought in representing Paul's conversion and the incidents which followed.

LESSON XXVIII

IN LABORS ABUNDANT

THE teacher will recognize that the story of the lesson gives incidents from two of Paul's four missionary journeys. He should be prepared to give the episodes here described, and their setting in the larger movement of Paul's activities. (*References:* See Lesson XXVI.)

Aim. To show Paul's remarkable activity as a Christian convert and a founder of churches of the new faith. Still further to interest the children in this remarkable character and to lead them to desire to know more of him and his work.

Centers of stress. The geography of the region which Paul visited. The routes he followed in making his various missionary journeys. Each of his trips should be traced in detail. The various incidents should be described and carefully noted. The hardships to which Paul and his fellow workers were subjected. The dangers they encountered and the punishments they received. Their steadfastness and boldness in the work which they set out to do. The hostility manifested toward the new religion should be noted.

Procedure. A rapid review of the two preceding lessons to connect the idea of Paul's earlier life with his later career. The pupils may make an outline map in their notebooks in which the towns and places visited by Paul are to be located as the story proceeds. The general map should be carefully studied for the four missionary journeys which Paul took during his career. Each journey may be described in sections by individual pupils. The experiences of Paul and his fellow workers

may be described as they go from place to place. Discussions should be encouraged as to the dangers Paul encountered and the explanation of his boldness and determination to proceed in the face of so much of hardship, danger, and persecution. This idea should be carried back to the time of his conversion, and the thought that he suffered all these hardships in order to serve Jesus and to carry his gospel to other people.

Application. This lesson like the preceding one, being largely historical, has relatively few direct points of application. The thought of Paul's steadfastness, determination, and industry may be carried over, and the pupils led to see that this great leader of men did thoroughly and with enthusiasm and steadfastness whatever his hand was set to do for the Master. This thought can find ready application to the doing of one's everyday tasks in the same spirit.

Activity. A competitive map drawing test from memory, locating places visited and tracing journeys taken by Paul. Pictures collected and stories based on them told of Paul.

LESSON XXIX

STEADFAST TO THE END

THE teacher should be prepared to make the connection between this lesson and the preceding ones on Paul, so that the children will be brought to understand the busy career of this zealous worker through many years. (*References:* See Lesson XXVI).

Aim. Continuing the aim of the preceding lesson, the purpose here is to show a type of great faithfulness, steadfastness, and usefulness, carrying on to the end. At the time of this lesson Paul has become an old man, yet he is rugged and full of fire and enthusiasm for his Master's cause.

Centers of stress. The fact that Paul, even after many years of service in the Christian Church, is still subject to persecution, being driven hither and thither by his enemies. Have each detail of his career as set forth in the lesson story supplemented by wider knowledge brought in from the Bible account. Trace the account of Paul's accusation and arrest and the plan to send him to Jerusalem for trial. Paul's insistence that he should be sent to Rome instead of Jerusalem, owing to the fact that he was a Roman citizen and thought that he would receive fair treatment at Rome as he would not in Jerusalem. The story of the trip on the boat, the severe storms and the shipwreck. Paul finally brought to Rome, where he is imprisoned and then brought to trial, but found innocent. It should be brought out that Paul is supposed to have died a martyr's death, although the account of his last days is not obtainable.

Procedure. A brief review to connect this lesson with the preceding ones on Paul's life. The class may fill in on the map of Paul's sea journey as in the preceding lesson they traced his other journeys. Have the story retold of the journey on shipboard, the storms and the wreck. Discussion should be permitted on various dangers involved in the trip, and Paul's heroism in quieting the fears of the soldiers. The class may speculate on how Paul, now growing old, and by tradition supposed to have some physical infirmity, was able to

make his way to the shore after the ship had been wrecked. Volunteer members of the class may bring in from the biblical account other items of interest in Paul's life besides those given in the lesson. A brief review sketch of Paul's life may be given, a final estimate made of his character, the great service he rendered to the Christian Church and his loyalty to the cause of Christ.

Application. The inspiration of Paul's steadfastness and determination in carrying through whatever task he undertook, and his calmness and self-possession in all kinds of danger and distress. Suggestions of how this spirit may work out in the lives of boys and girls. Not every pupil sticks to the task which he has started; not everyone is dependable for the responsibilities which he has undertaken; not everyone will persevere if the task proves hard and disagreeable; not everyone is so loyal to the cause of Christ that he will undergo hardships to prove himself a worthy follower.

Activity. Carry out the pupils' study topic directions. Have pupils watch for opportunities to put into their tasks the spirit set forth in the lesson.

LESSON XXX

WHERE GOD IS, LOVE IS

THIS is another Tolstoy story taken from the volume "Twenty-three Tales." Only a part of the original story is given here, and the teacher should, if possible, read it all before teaching the lesson.

Aim. To teach the lesson of kindness and love to

others, to show that even a very humble life may be made beautiful by love and kindness, and to lead the pupils to admire and practice acts of sympathy and kindness.

Centers of stress. A vivid and sympathetic picture of Martin the old cobbler. The dignity of his labor, and the esteem in which he was held by his neighbors and patrons. The interest which Martin took in other people. His kindness to the old soldier. His desire to act as a peacemaker between the old apple woman and the boy. The evident repentance of the boy and his change of manner toward the old woman. The fact that Martin's deeds of homely service exemplified the teachings of Jesus as quoted at the close of the lesson.

Procedure. An interesting approach may be had by describing the life of humble workmen and of peasants in Russia. Another approach would be through questions about Scout and Camp Fire deeds of service. Children may be asked to describe Martin the cobbler and the room in which he worked. Ask the class to close their eyes and then see in their mind's eye old Martin at work in his shop. A pupil may be called upon to tell the story of Martin and the old soldier; another may tell the story of Martin reading his Bible in the evening. Free discussion guided by questions from the teacher may be had on the various incidents and their meaning, especially about the boy stealing the apple, and the old woman's forgiveness.

Application. The acts of kindness that boys and girls may perform as did old Martin. Boys and girls may be peacemakers when they find others having misunderstandings, and may use their influence to bring about a settlement of justice and goodwill.

Activity. The two main episodes of the lesson can easily be dramatized with very little preparation or equipment. Volunteers locate in their Bibles the passages quoted at the end of the lesson. Commit to memory. The lesson is a good center from which to start a new round of good turns, or to stimulate the class to look out for opportunities to practice forbearance or turn peacemakers. Carry out all directions in the pupil's study topics.

LESSON XXXI

A CODE FOR BOYS AND GIRLS

THE moral code which constitutes this lesson was written in a national competition in which about sixty writers in various States competed for a five-thousand-dollar prize, given by an anonymous donor, to the one who was adjudged to have written the best code for boys and girls. The competition was managed by the National Institution for Moral Instruction, Washington, D. C. Professor William J. Hutchins of Oberlin College was awarded the prize and the winning code has been printed and widely distributed. It is well worth careful study, though the lesson may be somewhat long to cover in one class period. If opportunity will permit, two lessons may well be given to this topic. (*Reference: Code of Morals for Boys and Girls, by Professor William J. Hutchins.*)

Aim. The aim is to set before boys and girls the fundamental virtues for good Americans and good Christians to follow in their living, and to inspire them

to build into their lives from day to day the teachings here set forth.

Centers of stress. Each of the ten great laws will, of course, be an independent center of stress. It is hard to say which of these is the most important, as all are so vitally necessary. As far as time will permit, the secondary points under each main head should be noted and discussed. It should be made especially clear that it is not so much a matter of *learning* this code as *putting it into practice* that will count.

Procedure. An approach to the lesson may be made by a very brief discussion on what different pupils consider to be a good American and a good Christian. Members of the class may then be called on to state the different laws and explain what they mean and how to apply them. In each case, free general discussion should be permitted in so far as possible. Interest and effectiveness will be added if historical and biblical characters can be brought in as illustrations of obedience to the different laws or "rules of the game" here set forth. The question may be discussed as to which of the rules the class think are the most important and also the ones which they think are hardest in general to obey.

Application. The whole teaching and tenor of this lesson should be to apply it to the individual experience of the pupil. The thing in moral teaching is to establish *habits* in the right direction. Every effort and plan should therefore be made to induce boys and girls to *live* the teachings here given. The thought may be linked up with the fact that Jesus was a perfect exemplar of these "rules of the game" which are asked for and that he expects his followers to obey these rules.

Activity. Each pupil to keep watch for a good illustration of obedience to at least one of the laws and to report at the next class meeting. Each to put into practice the different laws, deciding which is hardest for him and which, therefore, will need most careful attention.

LESSON XXXII

THE HALL OF HEROES

THE story of this imaginative lesson should be read and dwelt upon by the teacher until its spirit has been entered fully into.

Aim. To show that we enshrine our heroes by honoring their memories, that there are many classes and types of heroes, and that the Christ stands at the head of the hero list as the Hero of heroes. Out of this lesson should come something of inspiration and determination on the part of each pupil himself to belong to the hero group, and to be more loyal to the Hero of heroes.

Centers of stress. The hall of heroes as the figure or illustration of keeping our heroes enshrined in our memories. Make sure that the pupils fully sense the meaning of this bold figure. The several different classes of heroes to show that not all heroes belong in any one type or class. The names of certain outstanding heroes of the various types described. All of this should, of course, culminate in the concept of Jesus, the Christ, standing at the head of the list, towering over all the other heroes, who join in ascribing to him all praise, honor, and glory. This should be made the culminating point of the entire course.

Procedure. An interesting approach to this lesson may be had by asking different members of the class to define "hero," or to tell what a hero is. The idea must include the intent and desire to do good through heroic action, and to serve others by whatever sacrifice one makes.

The story of the visit to the Hall of Heroes may be told by one or more pupils. Other names besides those included in the list given should be called for, and present-day men and women not omitted. Other classes of heroes besides the several groups mentioned may also be discussed. The idea to be brought out here is that men and women in any walk of life who act heroically for the good of their fellows have a right to a place in the Hall of Heroes.

Application. The thought may be foreign to most boys and girls that they themselves will ever win a place in the ranks of heroes. The idea is a very fruitful one, however, that there are *everyday* heroes, and that the heroic often found in commonplace acts and deeds such as even boys and girls may perform is often of the highest type. The class may be called upon to decide what characters in the stories constituting the course have a right to a place in the hall of heroes, and where they would place each one of them in the groups mentioned. Possibly new groups would have to be added.

Activity. Places may be made for carrying out the "rules of the game" in the weeks that lie ahead. Plans for vacation or for the succeeding course.

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The rules of the game

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